

THE  
TWENTY-SEVENTH ANNUAL REPORT  
OF THE  
MINISTRY-AT-LARGE  
IN LOWELL,  
TO THE  
LOWELL MISSIONARY SOCIETY.

---

LOWELL, MASS.:  
MARDEN & ROWELL, PRINTERS, DAILY COURIER OFFICE.  
1872.

TWENTY-SEVENTH ANNUAL REPORT

OF THE

MINISTRY-AT-LARGE

OF THE

OF THE

LOWELL MISSIONARY SOCIETY

LOWELL, MASS.

WARDEN & HOWARD, PRINTERS, DAILY COURIER OFFICE

1897



## REPORT.

---

A year ago, when I concluded my report, it was feared that the beautiful and serviceable Merrimack might fail us in part before the return of spring, and that suffering among the laboring poor would be the result. But happily it did not. The fountains in the hills continued to send forth their supplies, and the wheels of our industry were kept in motion, so that few who could and would work were without the opportunity. Meanwhile the stream of christian benevolence continued to flow as it has flowed through many years, receiving its first generous impulse in the new year on the evening of our anniversary exercises, in the gift of one hundred dollars from a young lady whose name was modestly withheld from the public. Then followed the young men's offering of three hundred and forty dollars; and others from time to time cast in their mites, — very considerable ones in some instances, — until the Treasury, which had become well nigh exhausted, was soon quite replenished, so that by a careful and discriminating distribution of aid, we have been able to relieve, to some extent, the needs of one hundred and thirty-five families, and make glad the hearts of about five hundred individuals.

The year has been favorable to the laboring poor, as the last winter was mild, and the year has been one



of great activity in the several departments of industry, for which our city is noted. In addition to the usual manufacturing, which has been active in all its branches, we have had the constructing of the water works, and of a new railroad near the city, while building has been pushed forward with unusual vigor throughout the season. The presence of the small-pox in our midst turned the trade of the surrounding towns somewhat in other directions, greatly to the disadvantage of our merchants and our business interests. But its effect upon the poor, except in individual cases, was less unfavorable. Persons, through fear of the disease, were sent to their homes in the country and others were kept away. Thereby the number of laborers was diminished and the demand for help increased, so that the most unskilled was without excuse, if unemployed. Probably there never was a period more favorable to the poor in Lowell, than the year which has just closed. And yet we have found poverty — enough of it; and always shall, for a wiser than we has said: "The poor always ye have with you." Even in the most prosperous times there are causes at work producing poverty — causes which may be remedied, and causes difficult to remove.

I have, therefore, one thousand three hundred and ninety-four applications recorded upon my books, two hundred and thirty of which were for aid in obtaining employment and help, and one thousand one hundred and sixty-four, representing one hundred and fifty-nine families, were for charitable assistance, three



Morgan  
HN  
62  
L68  
1872

0005429021

hundred and twenty-four of which were from Americans, and eight hundred and forty from those of foreign birth or foreign parentage. Of these one thousand and fifteen were granted, and one hundred and forty-nine refused.

In responding to these calls, I have disbursed \$1,369.51, given away five hundred and fifty-seven garments and one hundred and forty-one pairs of shoes, and made more than one thousand and seven hundred calls and visits. Of the money expended, \$741.71 were from the poor's purse, \$288.15 from the Nesmith fund, and \$339.65 from contributions placed in my hands for special cases or objects. To these sums should be added the value of the clothing, not reckoned above, the presents distributed at Christmas, and the cost of the three annual festivals held in the Chapel, so generously supplied by the friends of the ministry, which would raise the amount to nearly \$1,700. Then we have in addition a neat and comfortable place of worship,—greatly improved in the last year,—free alike to all who will come, whether rich or poor. And this is one of the best features of our Chapel, as it obliterates all lines of distinction and brings the rich and poor together on a common level. If it were exclusively for the poor, to be seen entering its doors would be to advertise their poverty, and as no one likes this, they would stay away from worship altogether. A penny collection is taken up every Sunday to give those an opportunity to contribute who may esteem it a privilege, but no one is expected to give who does not feel able or inclined to do so. From these contributions we have realized \$57.50.



Our Sunday School meets, as heretofore, in the morning, for singing and rehearsal, and in the afternoon for worship and instruction. There have been one hundred and forty-five scholars enrolled upon our books, besides the Bible Class of adults taught by Miss Penhallow. Last year there were one hundred and five, and the year preceding ninety-four, names enrolled. Many of these however have been very transient, ninety or one hundred being about all that could be reckoned as members of the school at any one time. In August we tried the experiment of closing the Chapel with no unfavorable results, as the average attendance was better the month succeeding the vacation than the month preceding it.

There are sixteen officers and teachers engaged in the school, some of whom have been connected with it for a long time, and all of whom are deserving of great praise for their self-sacrificing devotion, their punctual attendance, and the ability and interest they have shown in the discharge of their self-imposed duties. They have been my faithful and efficient helpers and co-workers in sustaining the dignity and interest of the school, expecting and desiring no other reward than to be able to do some little good. And here is revived the memory of one of whom it is said: "Blessed are the dead which die in the Lord, that they may rest from their labors, and their works do follow them." Mrs. S. E. Raymond was a most valued friend and efficient librarian in our school, always at her post, even to the last of her going out, and when she could no longer attend herself, she kindly sent her son, until some



other could be found to take her place. Such devotion, as rare as it is beautiful, should not be soon forgotten, and it will not, in the little school that assembles in the humble chapel of the ministry-at-large. And no greater praise need she have than to have it said of her "She is remembered by the poor."

In our administration of the school we have proceeded upon the principle that quality is to be preferred to quantity. Our efforts, therefore, have been directed more to the improvement of those in attendance, than to the adding of members to the school; although the latter has not been neglected. The field has been pretty well canvassed, and the number of children under twelve years of age is small, who claim no connection with any Sunday School, while many are members of two schools at the same time. There is, therefore, but little opportunity to increase the list of scholars without drawing from other schools, or registering names registered elsewhere. But there is room for improvement in all our schools. And to this we have given especial attention, and our efforts have been rewarded with some success. I have not only been pleased, but surprised at the readiness with which the scholars caught our ideas, and the rapid progress they have made in the right direction. There is scarcely a scholar that does not seem animated with the desire to make all of the school possible, and to feel, in a degree, a personal responsibility for its neatness, order, and good appearance. Particularly those scholars who consider it *their* school, seem to take a hearty pride in doing what they can to raise its standard and



sustain its character. It is only when children come to understand this, to feel that the school is their own, and its character is just what they make it, an honor or a disgrace to them, that the possibilities of their natures are revealed to them, and they advance towards the good by their own energy and will.

A year ago last Christmas the school had a present of \$25 from the Unitarian Sunday School, for the purchase of new books which were laid out accordingly, and the books have been eagerly sought and read. This year it has received from the same source twice that sum for the same purpose, which, together with the balance on hand from the penny collections, and some other contributions, has placed \$75 in the hands of the committee for the purchase of books. About one thousand volumes are charged a year, and nearly twice that number would be taken out if the supply of new books were greater.

Our Temperance organization, whose meetings are held in the south room of the Chapel on Wednesday evening of each week, embraces many of the scholars of the Sunday school, and some of the parents and teachers, and others who have been pleased to come in and help us. There are at present fifty-nine members, and others are constantly being added. The Society is in successful operation and is doing good. A number who were a year ago more or less intemperate are now sober and active members of the Society. The object of the Society is: First, temperance; second, general information and personal improvement; third, social intercourse and fraternal greetings.



The sessions are two hours in length and are devoted first to business, when special pains is taken to familiarize the members with parliamentary usages; secondly to readings, declamations, speaking and singing, all of which is conducted with order and decorum, with the view to entertainment and personal improvement. It is hoped that by constantly keeping the subject of temperance before these youths, they may grow up firm in its principles and become honored members of society. Great efforts in this direction are necessary; for intemperance has been fearfully prevalent in our city the last year. According to the Marshal's report two thousand and eleven arrests were made for drunkenness, which is an average of a little more than one in twenty of all the inhabitants of Lowell. There were also two hundred and sixty-six arrests for assault and battery, breaking glass, disturbing the peace, and disorderly conduct on the streets, offences, nearly all of which, were undoubtedly committed while under the influence of alcohol on the brain. This is an exhibit I hope we may never be called upon to make again. And we shall not if every lover of good order and morality will throw the weight of his influence in the scale against this evil. Somehow, it has hitherto seemed difficult to secure a full and impartial execution of the law prohibiting the sale of intoxicating drinks. The trouble, I am willing to believe, is not all in the executive, but partly in the people who have failed to express that sympathy with the law, and that desire for its enforcement, which is necessary to give strength to the statute and make it



a living force. We need, therefore, to go to the people, to the lukewarm and indifferent, and arouse the public conscience on the subject of intemperance, and create a sentiment which shall be itself a law self-acting and powerful.

In the discharge of the duties of this ministry, I am happy to be able to say that I have not been without the sympathy and co-operation of its many friends and of the people generally. When I have sought legal advice for the poor, it has been freely given; when I have asked a physician to visit a patient, he has gone without charge; when I have needed more money for some special cases, I have had but to state it and the money has been forthcoming. In my rounds I have met clergymen of the different denominations, and I have found them kindly disposed, courteous, sympathetic, and always ready to lend "a helping hand" in aid of the poor whenever they could. I do not wish to begin to call names here, for if I do the list must become too long; but I do want to bear testimony to the active benevolence and "good works" of Miss Gilman as the representative of the Young Women's Christian Association, whose labors among the poor have been creditable to herself and the Association. I wish also to testify to the courtesy and kindness of the agents and overseers of the several manufacturing companies, who have kindly permitted me to pass freely into their mills in search of work for the unemployed, or for any other purpose connected with the ministry, and who have always manifested a disposition to render me whatever assist-



ance they could. And I wish to express my thanks to them, and to all those who have in any way contributed to the work of this ministry and to the relief of the poor. There are many such. I have found a great deal of open-handed charity and real Christian benevolence, a great deal of kindness and Christian courtesy—sometimes where I have least expected it. There are persons who love to do good for its own sake, and they are always doing,—doing in a quiet way, seeking not notoriety, nor the praise of man, but simply the grand satisfaction of having added a joy, a comfort, a ray of sunlight to the hard lot of some poor human being. And I wish to thank those gentlemen through whose energy, perseverance, and means the improvements in our Chapel were effected. Its good effects have already been seen and felt on our school. The deportment of the scholars has improved in proportion to the improvements in the school room. The disgusting habit of expectorating upon the floor has quite disappeared, and the whole school seems to take commendable pride, not only in looking neat and clean themselves, but in keeping the Chapel tidy also. And I have no doubt that in the end it will save more hunger and distress, in its silent influence upon character, than twice its cost expended in pork and flour.

Help to the poor is not given only in the form of bread and butter. Long ago it was said by Him of Nazareth, "Man shall not live by bread alone." Bread is needed, and bread the poor must have. But there are other things they must have as well. It is but a



poor charity which supplies a morsel of meat, just sufficient to sustain life, while all the other conditions which make life a blessing are withheld. True Charity is not that which flings the largest sums of money to the needy, but that which sheds the greatest amount of sunlight on the pathway of the lowly. Anything that will lift from the weary, worn and harassed laborer the heavy weight of his care, make him forget the hardness of his lot for one single hour, and give him one real joy, is true Charity.

The poor have feelings, desires, ambitions and capacities for enjoyment like other people, which will develop themselves in some form or other. If they are hindered in their proper growth, or crushed by circumstances, they will take shapes and forms quite unnatural and hurtful. The innate love of enjoyment in men is great and they will have it. If high and ennobling enjoyment is denied them from any cause whatever, they will seek excitement in that which is low, material and sensuous, and too often they find it in that which is sure to be nearest at hand, the cup and the revelry of the bar-room. Anything therefore which tends to develop these desires and capacities in the right direction, which will lift from them the pressure of circumstances, and supply the conditions of real enjoyment, is a deed of benevolence as truly, and, it may be, more lasting than the bestowal of all our goods to feed the poor. The supplying of bread is the relieving of a temporary necessity, but the necessity will return again when the bread is eaten, if our charity ends here. We may deliver a lecture with our gift,



tell a man what he ought to be, and how he ought to live, admonish him to stand upon his feet and be a man. But what is the good of all that if the man has no feet to stand upon? What is the use to tell him to be strong when he has nothing to make him strong? Moral essays may be useful, but something more than preaching is necessary to raise up all this mass of poverty, destitution, and its attendant immoralities and vices. The conditions on which a high and noble life depend, must be supplied. Food for the mind and soul must be given which will yield higher and healthier enjoyments than at present is possible to the poor. I do not forget the power of religion, the great well-spring of joy open alike to the rich and the poor, which ever flows deep down in the soul beyond the reach of outward changes; but this we cannot give. We can only point to it and ask them to receive it from Him by whom it is given. And then, it must be confessed that our present happiness is largely affected by the outward conditions of our life. A man can hardly be very happy with the pressure of circumstances ever tightening and tightening about him; forgetful of his care, with a growing family and increasing expenses, with failing health and lowering wages. It is held by some eminent naturalists that by supplying the proper conditions life may be generated where no germ exists, except that which exists in nature. How this is I do not know. But this we do know, that under certain conditions life is developed from the germ, and under certain other conditions it will lie forever dormant.



It is this, then, that we should aim at in all our efforts to benefit the poor and remove those vices and crimes so often associated with poverty, to supply the proper conditions for the best and highest development of the man, that he may eat bread and enjoy life without the asking of alms. But to know these conditions and to supply them, will cost us more hard study and labor than has yet been given to the subject, and must form the basis of the work of the Ministry-at-large until this difficult problem of poverty and crime is solved. As three-fourths of all the crime and poverty in the land is the direct result of intemperance, we are apt to stop here with our inquiry. But may it not be a question whether intemperance itself is not, in part, a result? If so, we must push our inquiry still further back, and seek the answer to the question, What causes intemperance, and why are the poor more given to it than the well-to-do and better fed and better housed? There is intemperance in high places, and drinking among the respectable, but drunkenness in its worst form is much more prevalent among the poor. They are poor because they drink. But may it not be also that they drink because they are poor? May there not be something in the condition under which they live which creates a desire for some stimulant and renders them an easy prey to the seductiveness of the cup? If so, one of the first things to be done is to improve these conditions. A large class of our laboring poor are men of large families with very small pay. Very few earn more than \$500 a year, and many of them not more than



\$300. There are families of seven and eight persons within my knowledge living on six or seven dollars a week, and some of three or four in a family living on less than two dollars a week. Both men and women go to their work day after day with nothing but a few dry crackers and a little black molasses to eat, and sometimes with not so much as that. Frequently I have learned of their having gone to their work without a mouthful of anything to strengthen their failing energies. And there are those who never see a morsel of meat upon the table for weeks together. And they are driven to accept tenements at high rates in filthy streets or alleys, in uncomfortable attics or damp basements. Thus with poor food, uncomfortable houses and scanty clothing, their vitality is forced down almost to the freezing point, and what wonder if there is a desire for something which will raise it ever so temporarily? I believe it would be good economy on the part of the employer to pay these men—such as receive from \$1.12 to \$1.50 a day—better wages, give shorter hours, and then *require* more and better work in a given time. I believe they would obtain it.

Professor Faucett, member of Parliament, comparing the condition of the peasants of Northumberland, England, with those of Suffolk, says: "The higher wages earned by the family of the former provide better diet; the Northumberland peasants will not submit to live in uncomfortable houses, and their houses have sufficient attractions for them that they seldom go to the public house, and drunkenness is almost unknown." And he adds that the farmers



who employ these men "are among the most prosperous in the country," notwithstanding the higher wages they pay, the work being more efficient and profitable. And I am sure it would be to the interest of both the landlord and the tenant to let his houses at lower rates, and enforce rules of cleanliness and good order. This is done on the corporations. It seems to me it might be done elsewhere. Landlords might combine and form their rules and enforce them, if they could not do it otherwise. I believe it would be a good thing if every renter were obliged to give some security for the proper treatment of the tenement in which he lives. This would oblige the tenant to observe neatness and good order, or to find a home out of the city. It is certain that while these persons are permitted to live as they do at home, they never can rise very much above their present level. And it will tell seriously on future generations, for low conditions produce low forms of life. No more do the fishes in the dungeon of a cave become eyeless than do men conform by degrees to their outward forms of life. Whole nations are thus lowered or raised in the moral tone of their lives. He who will therefore devise some plan whereby the homes of the poor shall be improved and made comfortable and attractive, will strike at the root of many evils, and earn a name to stand foremost among philanthropists and reformers.

Before leaving this subject let me call your attention to another evil connected with it. I allude to the letting of upper rooms in buildings on our principal



streets and elsewhere, to lodgers without a sufficient guarantee of moral character, or the purposes for which they are to be used. Although not peculiar to Lowell, it is nevertheless a source of more mischief to the morals of our city, and begets more poverty, I think, than we are aware of. The evil itself seeks the darkness, and is of such a nature that no one likes to speak of it, and therefore it passes here, as elsewhere, unexposed and unrebuked, while other vices less destructive are fully exposed and criticised. But the way from these attics down to the lowest poverty and degradation is short, and the descent is swift, and the wreck is so terrible which succeeds the fall that I know not how any one seeing it can forbear to speak. As I see it, as I am obliged to look upon its work, it presents a spectacle even more painful and grievous than intemperance itself, for it adds to its own desolation the woes of intemperance also. And it is not confined alone to those coming from the lowest haunts of vice and ignorance. Noble natures are sometimes caught in the subtle net-work of this evil, and fall as the

" Snow so pure when it falls from the sky  
To be trampled in the mud by the crowds rushing by;  
To be trampled and tracked by the thousands of feet,  
Till it blends with the filth of the horrible street."

It is this feature of the evil which is saddest of all, and moves to the greatest sympathy. Any soul that God has made, and for which Christ has died, is too great to be thrown away, or left to be destroyed by any neglect or indifference of our own. But where much is given and much required, there the ability to suffer, as to enjoy, is extreme. It is for such I would plead most earnestly, that these rooms let as I fear



too often, more with reference to "per-centage" than morals, should be changed from the hiding places of sin to the abodes of purity and peace.

But notwithstanding the presence of these evils, I take a hopeful view of the future. Evil is self destructive. Good alone is immortal. If we have faith in God and become "not weary in well doing," in due time we shall reap if we faint not.

My opportunities of doing good and helping the needy have been greatly increased since October by the reception of the first instalment of the Nesmith fund, by which the field of my operations has been greatly enlarged and my labor increased; but my joy has also been increased in proportion to the greater number of families I have been enabled to help. I find this benefaction a great blessing to the poor.

But as this money is not paid into the treasury of this society, it will be necessary for the friends of this ministry to continue their contributions as heretofore, and enlarge its sphere of usefulness as much as possible. What matters it even though in prosperous times there should be a balance remaining in the treasury at the close of the year. There will be a time when it will all be needed. Let us then continue to give to the poor and "lend to the Lord."

"And soon or late, to all who sow,  
The time of harvest shall be given;  
The flower shall bloom, the fruit shall grow,  
If not on earth, at last in heaven."

All of which is respectfully submitted.

H. C. DUGANNE.

LOWELL, December 31st, 1871.



# APPENDIX.

---

## DIRECTORS OF THE LOWELL MISSIONARY SOCIETY.

E. B. PATCH, President,*	C. M. WILDER,
A. E. BOWERS, Secretary,	P. ANDERSON,
D. B. BARTLETT, Treasurer,	F. P. APPLETON,
J. C. PALFREY,	F. H. NOURSE,
M. G. HOWE,	REV. H. BLANCHARD.

---

## OFFICERS AND TEACHERS OF THE SUNDAY SCHOOL.

MRS. H. C. DUGANNE,	Assistant Minister-at-Large.
D. E. BEDELL,	Assistant Superintendent.
MISS GERTRUDE SHELDEN,	Librarian.
MISS A. C. SAWYER,	Organist.

### TEACHERS.

MISS L. E. PENHALLOW,	MISS A. C. SAWYER,
MISS SUSIE P. WRIGHT,	MISS E. A. LITTLE,
MISS ANNIE ANDERSON,	MISS ALICE M. PEABODY,
MISS MARTHA WALKER,	MISS KATE HAMLIN,
MISS LOUISA KNOWLES,	MRS. E. MERRIAM,
MISS HATTIE BOND,	MR. J. D. HUBBARD.



## FINANCIAL STATEMENT.

### CHARITY FUND.

<i>Receipts.</i>		<i>Expenditures.</i>	
Cash on hand January 1, 1871.....	\$128 14	Fuel.....	\$298 00
Collection in Unitarian Church.....	167 11	Provisions.....	269 28
Collected by Mrs. Richardson.....	66 00	Clothing and shoes.....	100 50
Young Men's party.....	340 00	Other charities.....	88 44
Private Theatricals.....	239 36	Special cases.....	649 56
Mrs. Dana and daughters.....	150 00		
P. B. Evans.....	66 00	Total.....	\$1405 78
Int. of Dalton Fund.....	132 59		
" " Holbrook Fund.....	29 25		
Sale of school books.....	53 38	Balance.....	\$674 02
Other contributions.....	48 50		
Special contributions.....	649 56		
Total.....	\$2079 80		\$2079 80

### GENERAL ACCOUNT.

<i>Receipts.</i>		<i>Expenditures.</i>	
Balance in Treasury Jan. 1, 1871...	\$396 07	Salaries.....	\$1400 02
Collected by Wm. Lamson.....	828 00	Janitor.....	94 10
Other collections.....	14 32	Fuel.....	71 15
Interest.....	32 03	Incidentals.....	62 30
Manufacturing Companies.....	972 00	Repairs.....	291 81
City, for fuel.....	47 50	Printing 500 Reports.....	28 50
Special collection for organist.....	50 00	Collecting.....	62 10
Total.....	\$2339 92	Organist, (special).....	33 00
		Total.....	\$2042 98
		Balance.....	\$296 94
			\$2339 92

A report of the disbursement of the "Nesmith Fund" is made semi-annually to the Trustees of that Fund, and does not therefore appear in this statement.

By "special" contributions is meant money given for cases or objects named by the giver, and such gifts as are not subject to the ordinary rules whereby our disbursements are made. The amount as it here appears differs from that given in the body of this report. This occurs from the fact that a portion was received and reported in the year preceding, but was not transferred from my private account to the Treasurer's books, till the present year, while on the other hand a considerable sum still remains in my hands to be used as it is needed.

Forty-seven dollars and fifty cents are credited to the city for fuel. This is for coal bought and paid for from the funds of the Chapel, but consumed by evening schools, which, though now under the control of the City, are held, as heretofore, in the rooms of the Chapel, rent free.